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WESTERN RECORDER.

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STORY OF LIONEL.

The beautiful manner in which the following incidents are told, is not the chief inducement which has led us to present them to our readers: The article contains an important moral lesson which we think has not been sufficiently inculcated. We have taken it from the Christian Spectator.

The story of Lionel, in a letter from Blendon to his grandson.

MY DEAR H.

Poor Lionel has just sunk into his grave; while my tears are yet flowing for him, let me attempt to present before you the instructive picture of his life.

Lionel and myself were bosom friends from our earliest years. Born in the same village, and nearly of the same age, we acquired an attachment for each other almost before we could utter the name of friend.—Both being destined by our parents for the University, we pursued our preparatory studies with equal pace, and commenced our residence at college in the same class. The happy and endearing relation of class-mate, room-mate, and friend, all conspired to assimilate our tempers to each other, and to produce in us a congeniality of taste. This was what my father particularly desired; for he often said to me, "My son, I hope by associating with one so mild and amiable as Lionel, you will learn to overcome that impetuous temper of yours, which if not restrained in early life, I fear will prove your ruin." If I really did succeed (as my father seemed to think) in gaining the victory over a disposition so unhappy, I must ascribe it to my admiration of that mild, uniform, and gentle spirit, which appeared so sweet and charming in my friend. Nor was it by me alone that his excellences were felt and acknowledged: I do not know that Lionel, while in college, ever had an enemy.—Though he surpassed most of his class-mates in collegiate honours, yet as he was evidently not ambitious or vain, he was never envied. Though he had a very satirical turn of mind, yet it was tempered with so much good nature and benevolence, as never to offend. Conceive of one who added to a fine form and most winning countenance, a modest and unassuming demeanor; to talents higher than ordinary, a humble and unambitious temper; to wealth which few others could command, a plainness of dress that merely made his appearance respectable among his class-mates, and so generous and charitable a spirit that several indigent students were nearly supported out of the fund which his father annually allowed him: I say conceive of one who exhibited this bright assemblage of good qualities, and you will have an exact picture of what Lionel was at College.

Not long after he had completed his education, his father was suddenly removed by death, leaving a very large estate to my friend, who was his only child. The care of so much property conspired with his natural inclination, to deter him from studying a profession; and he relinquished without regret every prospect of literary or political distinction, for that quiet seclusion, which he was both by nature and education eminently fitted to adorn and enjoy. The loss of his father had indeed deeply affected his tender heart, and for a time clouded him in melancholy; but the numerous cares which [illegible] union with one who had long engrossed his affections, at length restored his mind to its accustomed serenity.

Being myself at this time transferred by professional duties to a neighbouring town, my opportunities of seeing him have since been only occasional: yet they have been such as to afford ample means for marking the tenor of his life. Indeed for many years afterwards, our families interchanged long and frequent visits. His companion was in every respect fitted to render him happy, and made him the father of two amiable and lovely children, a son and a daughter. When she was removed, (for she died in early life,) these two babes were all that saved Lionel from sinking under the pressure of grief. These two children from that time, constituted the principal solace of their father, and their education and future happiness became the darling object of his mind. Repeated solicitations were made to him by his fellow-citizens, to become a candidate for political appointments, but his love of retirement, and his unwillingness to be separated from his children, in conjunction with his unambitious temper, induced him to decline every public honour. Yet his life was not idle nor useless. Besides the numerous cares arising from the concerns of his own ample estates, he was the guardian of many orphans, and was employed more than any man I have ever known, in adjusting the concerns of the widow and fatherless.

In this quiet and honourable career, Lionel had attained his full meridian, before I had suspected that any cloud was rising to darken his declining day. I cannot describe what were my feelings, when I first saw a demon of subtle and cruel aspect, collecting his thunders over the peaceful abode of my friend. It was Intemperance! I wept in secret; I debated with myself what I should do for his rescue, and more than once resolved to direct his eye to the awful clouds that were impending. Would to heaven that my resolution had then been stronger! but how could I so late begin to disturb the joyous emotions, which each others presence had always mutually inspired? how could I wound a spirit so gentle as his? Unhappily I yielded to my feelings; and after a day or two more spent at his house, took my departure for a distant country, where important avocations detained me for three years.

On my return I hastened to the house of my friend. As I drew near, my apprehensions were excited by the universal aspect of decay, that was exhibited by a place formerly distinguished by its neatness and affluence. What were my emotions, when I met my friend and saw his eyes inflamed and watery, his cheeks flushed and bloated, and his limbs trembling, as with the palsy. I cannot express with what surprise and grief, I heard from his faltering tongue sure signals that the cancer was preying within. My apparent fatigue was the excuse for mixing at once the fatal potion, which, on my declining to receive it, he drank off himself. It was late in the day and the state of my health furnished me with an apology for retiring very early to my chamber. I sat down by my bed-side and gave vent to my feelings in a flood of tears. Why (said I to myself) did I shrink from the kindest office of friend three years ago, when my admonitions tenderly and affectionately offered, might have baffled the destroyer. Falling on my knees, I asked the forgiveness of God for neglecting the opportunity which he then put into my hands, and resolved by his grace to attempt the recovery of my friend even at this late hour. I passed a sleepless night in devising the best means for effecting my object, and felt cheered by the belief that he whose assistance I had implored, had heard my prayer, and pointed me to the path which seemed to lie open before me.

After breakfast the next morning, when all the other members of the family had retired, and Lionel and myself were left alone without any danger of interruption, I waited for the favourable moment to begin. This was partly furnished by my friend himself. "Blendon (said he) I am glad that you have not forgotten me—most of my old friends have been very cold of late." I replied; "My dear sir, I am sure I never can forget you, and why should they?" "I don't know (added he) perhaps the fault is my own."—I inquired what he had done to provoke neglect. "Nothing purposely; but we never kept any thing from each other, and I will tell you what I suppose has given them offence. Perhaps you remarked last night a failing to which I am subject[illegible] deed, my friend, and I am going with your leave, to persuade you to renounce it." "O that is impossible: I have made a number of attempts but it is all in vain—I cannot live without it." "You can, dear Lionel, I know you can; there is power in heaven to enable you to do it if your own strength is insufficient;—and forgive me while I set before you the motives which urge you to renew the attempt." "Forgive you:" he exclaimed—"I would hear any thing from you." I began with distant objects. I remarked on the decaying aspect of his buildings so inconsistent with his former taste; upon the loss of his authority over his domestics; upon the decline of his reputation, and the neglect which he was beginning to feel. All this time Lionel paid strict attention, and the tears had begun, one by one, to steal down his cheeks. I next mentioned the grief which those very friends, so long tried and beloved, must feel to be obliged for their own credit to avoid his society. At last I came to his children—the scene was too much—I could not proceed—such floods of tears, such heart-rending sobs broke forth, as I never witnessed before. We sat without exchanging a word for half an hour. At length his feelings had become calm and he broke silence. "My dear Blendon, said he, these are the wounds of a friend. I am resolved never again to taste the fatal draught: do you offer our united supplications to God, that he will enable me to persevere in this resolution." We knelt together, and my lips animated by these symptoms of returning life, glowed with a fervour seldom known to me before. When we rose, joy and hope beamed from the countenance of Lionel as he bade me direct such measures to his family as prudence should dictate, and tendered to me his keys. I directed every drop of spirits to be carried at a distance, and prescribed such alterations in his diet as I deemed necessary. We passed most of the day in walking over his lands, and enlivened the hours with those sweet recollections of our earlier days upon which we both loved to dwell. As evening approached, Lionel complained of severe pain and grew melancholy. I consoled him under his sufferings by persuading him that they would not be of long duration, and by holding up to his view the prize he would win. We had made arrangements to lodge in the same room, and by his consent I took the keys. At short intervals I heard him utter such groans as evinced great suffering. The morning came but brought no relief. A spasmodic affection, attended with excruciating pain, a universal trembling and an uneasiness that threatened to make him frantic, were the symptoms that commenced with that memorable day. Had he requested I do not know but I should have readily consented to abandon the trial. I even hinted that his sufferings were alarming; but he took no advantage of the opportunity then given him. At his request we united in prayer, and spent most of the day in the exercises of devotion. Towards evening his distress was somewhat mitigated, and he slept quietly during the night ensuing. Sufferings similar to the former returned the next day, but evidently in a milder form.—It was a week before he was entirely free from pain, a great part of which time he had passed in reading the scriptures and in religious exercises.

He now felt an ineffable degree of joy and triumph. The grace of God, which had enabled him to gain the victory, was his constant and darling theme. The tidings of his reformation were soon spread abroad: many feared it was only temporary, but after a year had elapsed, the strength of his resolution was so apparent in the natural hue that was restored to his features—in his regular attention to business, n his exemplary life and ardent piety, that, no one any longer doubted the reality of the change.—The church welcomed him to her communion, and afterwards made him one of her elders; and his fellow-citizens showed by various marks of respect, that their confidence was fully restored. BLENDON.

THE BIBLE.

The Lord will provide.—Long before the establishment of Bible Societies, the Rev. Peter Williams, a pious, distinguished clergyman in Wales, seeing that his countrymen were almost entirely destitute of the Bible, and knowing that the work of the Lord could not prosper without it, undertook, with holy confidence, although destitute of the means, to translate and publish a Welch Bible for his countrymen. Having expended all his living, and being greatly involved in debt, with the work unfinished, he expected every hour to be arrested and imprisoned without the means or the hope of release. One morning he had taken an affectionate leave of his family for the purpose of pursuing his pious labours, with an expectation that he should not be permitted to return. When just as he was mounting his horse, a stranger rode up and gave him a letter. He stopped and opened it, and found to his astonishment, that a lady had bequeathed him a legacy of 500*l.* sterling.—"Now," said he, "my dear wife, I can finish my Bible, pay my debts, and live in peace at home."

The above anecdote was related to the editor of the Religious Intelligencer, by a pious old lady of New-Haven, who is a native of Wales, and who has heard Mr. Williams preach, and has one of his Bibles.

THE JEWS.

Some idea of the interest awakened in England in favour of the Jews, may be formed from the following animated extract. It is taken from a speech of Rev. Mr. Evans, delivered before the Bedford Jew's Association, and published in the Jewish Expositor.

We demand, Sir, *justice for the Jew.*—You have wronged, cruelly wronged him. You have robbed and spoiled him. His blood is upon your garments. His wealth has filled your coffers. He fled to your land of liberty; but the curse of his nation pursued him, and too promptly did you lend yourselves to be the instruments of a chastising God. He brought you the *Bible*.—You grasped at the inestimable treasure. He asked but for his share in that precious volume. You flung him back all its maledictions. Its blessings you monopolized to yourselves. We now demand retribution; and we warn you against a fatal perseverance in this spiritual rapine. It is a fearful thing to be the executioners of vengeance, that 'strange work' of God. Think upon Egypt and Babylon, and Tyre and Imperial Rome!—"How are the mighty fallen!" Think on the desolations of modern Europe; on the wars, the famines, and the pestilences; the scenes of blood-shed and of horror, with which even England's annals have for centuries been polluted. "I will surely visit them that afflict thee, saith the Lord."—"He that toucheth you, toucheth the apple of mine eye."

It is our highest wisdom to make conscience our friend, for it is a friend that "sticketh closer than a brother:" It will faithfully attend us on a death bed, and at the judgment seat. But if conscience be our enemy, next to God, it will be the most terrible; we can neither resist it, nor flee from it: It is a judge we cannot decline, an executioner we cannot withstand.—*Williston.*

ON VISITING DEATH-BEDS.

The following excellent article on the subject of visiting death-beds, is selected from the works of the venerated CECIL.

I have found it, in many cases, a difficult thing to deal with a DEATH-BED. We are called in, to death-beds of various kinds:—

The true pilgrim sends for us to set before him the food on which he has fed thro'-out his journey. He has a keen appetite. He wants strength and vigour for the last effort; and then, all is forever well! He is gone home, and is at rest!

Another man sends for us because it is decent; or his friends importune him; or his conscience is alarmed: but he is ignorant of sin and of salvation; he is either indifferent about both, or he has made up his mind in his own way: he wants the minister to confirm him in his own views, and smooth over the wound. I have seen such men mad with rage, while I have been beating down their *refuges of lies*, and setting forth to them God's refuge. There is a wise and holy medium to be observed in treating such cases;—"I am not come to *daub you over with untempered mortar*: I am not come to send you to the bar of God with *a lie in your right hand*. But neither am I come to mortify you, to put you to unnecessary pain, to embitter you, or to exasperate you." There is a kindness, affection, tenderness, meekness, and patience, which a man's feelings and conscience will approve while he opposes! I have found it a very effectual method to begin with myself: it awakens the attention, conciliates the mind, and insinuates conviction: ——"Whatever others think of themselves, I stand condemned before God: my heart is so *desperately wicked*, that, if God had not showed me in his word a remedy in Jesus Christ, I should be in despair: I can only tell you what I am, and what I have found. If you believe yourselves to be what God has told me I am and all men are, then I can tell you where and how to find mercy and eternal life: if you will not believe that you are this sort of man, I have nothing to offer you. I know of nothing else for man, beside that which God has showed me." My descriptions of my own fallen nature, have excited perfect astonishment: sometimes my patients have seemed scarcely able to credit me; but I have found that God has fastened, by this means, conviction on the conscience. In some cases, an indirect method of addressing the conscience may apparently be, in truth, the most direct; but we are to use this method wisely and sparingly. It seems to me to be one of the characteristics of the day, in the religious world, to err on this subject. We have found out a CIRCUITOUS way of exhibiting truth. The plain, direct, simple exhibition of it, is often abandoned, even where no circumstances justify and require a more insinuating manner. There is a dexterity, indeed, and address in this;—but too little of the simple *declaration of the testimony of God*, which St. Paul opposes to *excellency of speech or of wisdom*, and to *enticing words of man's wisdom*.—We have done very little when we have merely persuaded men to think as we do.

But, we have to deal with a worse death-bed character than with the man who opposes the truth. Some men assent to every thing which we propose. They will even anticipate us. And yet we see that they mean nothing. I have often felt when with such persons: "I would they could be bro't to contradict and oppose! That would lead to discussion. God might, peradventure, dash the stony heart in pieces. But this heart is like water. The impression dies as fast as it is made." I have sought for such views as might rouse and stir up opposition. I have tried to irritate the torpid mind. But all in vain. I once visited a young clergyman of this character, who was seized with a dangerous illness at a Coffee-house in town, whither some business had brought him: the first time I saw him, we conversed very closely together; and, in the prospect of death, he seemed solicitous to prepare for it. But I could make no sort of impression upon him: all I could possibly say, met his entire approbation, though I saw his heart felt no interest in it. When I visited him a second time, the fear of death was gone; and, with it, all solicitude about religion. He was still civil and grateful; but he tried to parry off the business on which he knew I came. "I will show you, Sir, some little things with which I have worn away the hours of my confinement and solitude." He brought out a quantity of pretty and tasty drawings. I was at a loss how to express, with suitable force and delicacy, the high sense I felt of his indecorum and insipidity, and to leave a deep impression on his conscience—I rose, however, instantly—said my time was expired—wished him well, and withdrew.

Sometimes we have a painful part to act with sincere men, who have been carried too much into the world. I was called in to visit such a man. "I find no comfort," he said. "God veils his face from me. Every thing around me is dark and uncertain." I did not dare to act the flatterer. I said—"Let us look faithfully into the state of things. I should have been surprised if you had not felt thus. I believe you to be sincere. Your state of feelings evinces your sincerity. Had I found you exulting in God, I should have concluded you were either deceived or a deceiver: for, while God acts in his usual order, how could you expect to feel otherwise on the approach of death, than you do feel? You have driven hard after the world. Your spirit has been absorbed in its cares. Your sentiment—your conversation have been in the spirit of the world. And have you any reason to expect the response of conscience, and the clear evidence which await the man who has walked and lived in close friendship with God? You know that what I say is true." His wife interrupted me, by assuring me that he had been an excellent man. "Silence!" said the dying penitent, "it is all true!"

Soon after I came to St. John's, I was called on to visit a dying lady, whom I saw many times before her death. I found that she had taken God for her portion and rest. She approached Him with the penitence of a sinner, grateful for His provision of mercy in Christ. She told me she had found religion in her Common Prayer Book. She blessed God that she had "always been kept steady to her church; and that she had never followed the people called Dissenters, who were seducing so many on all sides." I thought it would be unadvisable to attempt the removal of prejudices, which, in her dying case, were harmless, and which would soon be removed by the light which would beam in on her glorified soul. We had more interesting subjects of conversation, from which this would have led us away.

God knoweth them that are his; and they are often seen by Him, where we see them not.

DUTIES OF PROFESSIONAL MEN.

In the performance of his professional duties, the literary man may find frequent occasions, which he cannot without peculiar guilt, neglect, of doing honour to the sentiments of the gospel. I refer not here to him, the whole of whose official life is avowedly devoted to the single object of defending the truths, and extending the blessings of Christianity. He must be a wretch indeed, if with the authority af a messenger of God to men, he overlooks the design of his embassy; substitutes the dreams of speculation for the religion of the cross; or suffers the allurements of this passing world to divert him from the durable realities of the life to come. It is not the clergymen only, with whom the principles of religion should be associated and blended with all his pursuits. Happy is that advocate at the bar, with whom the emoluments of his situation are of little worth, compared with the interests of justice and humanity;—who reproves vice by his example, as well as by his tongue; who dissuades from contention, and pleads the cause of oppressed innocence and poverty; who is not ashamed to be singular in goodness, and to prove by his words and by his life, his sincere attachment to the doctrines, and his humble dependence on the promises of Jesus. The widow and the fatherless shall call him blessed, and, dying, their tears shall bedew his grave.—Precious tribute to virtue! Lawyers! may such be the tribute, offered to your hallowed memory. Happy is that Judge on the bench, who, like Hale, remembers the Omniscient eye, and dwells on the day, when all his decisions, and the motives which prompted them will be reviewed by the God of righteousness; who bows to the authority of revelation as supreme; and who recommends to the trembling criminal, that blood of atonement, whither himself has fled for protection and peace. Happy is that physician, who with the illustrious Boerhaave, carries his devotions into all the experiments and studies of science; who unites to his prescriptions the ardent prayer of faith; who brings to the chambers of the sick, and the hovels of the poor, more than earthly consolations; and who, in reply to the anxious demand,—

"Canst thou not minister to a mind diseas'd;
"Pluck from the memory a rooted sorrow;
"Rase out the written troubles of the brain,
"And, with some sweet oblivious antidote,
"Cleanse the stuff'd bosom of that perilous stuff
"Which weighs upon the heart."—

points the dying sinner to the Lamb of God, bearing the griefs, and taking away the sins of the world. Such a man, seems an angel of mercy; the fairest image on earth of our blessed Redeemer. Happy country! where such men are the ornaments of learning, in all its professions; and are loved and honoured as they deserve. Happy must thou be in thy institutions and laws—in thy wise administration—in thy prospects for the future; and in the glories of the church within thee. Wretched country! where men of different character occupy the seats of influence—corrupting and corrupt—weakening thy dearest hopes—draining thee of thy morals; and exhausting thy interest in heaven.—*Pittsburgh Recorder.*

Highbred Theories.—There are minds so habituated to mystery, that they will never accept of a plain reason for a plain fact, if it be possible to devise causes for it that are obscure, farfetched, and usually *not worth the carriage*. Like the miser of Berkshire, who would ruin a good horse to escape a turnpike, so these gentlemen ride their highbred *theories* to death, in order to come at truth, through byepaths, lanes, and alleys; while she herself is jogging quietly along upon the high and beaten road of common sense. The consequence is, that those who take this mode of arriving at truth, are sometimes *before* her, and sometimes *behind* her, but very seldom *with her*.—*Lacon.*

SELECT SENTENCES.

We should deliberate with caution, but act with decision.

Some men look into every thing: but see into nothing.

Time obliterates the fictions of opinion; and confirms the decisions of nature.

Of all the marvellous works of the Deity, perhaps there is nothing that the angels behold with such supreme astonishment, as a proud man.

There are many things that are thorns to our hopes until we have attained them, and envenomed arrows to our hearts, when we have.

Sleep, the type of death, is also like that which it typifies, restricted to the earth. It flies from hell, and is excluded from heaven.

OLD POMPEY.

This man was an African by birth, and is now about ninety years old. He knew nothing about the Gospel of Jesus until within a year past. Always he has been remarked for his faithfulness and activity. Though so extremely old and very infirm, still he appeared to cling to the world with much affection. At length he was told of the necessity of preparing for death. With great difficulty was he made to comprehend the simple doctrines of the Gospel—by dint of perseverance and much labour they were impressed upon his mind. He then saw his sinfulness, and felt the necessity of prayer, and earnestly engaged in it. Often was he heard, when approaching the cabin, wrestling for the pardon of his sins for the sake of his Saviour. He mourned over the hardness of his heart, and smiting upon his breast would cry out, "Oh this ting so bad, so wicked," (meaning his heart) will God forgive me. He would call to mind his former sins and bewail them bitterly. Every evil in his past life appeared to rise up to his view. He wept over the sins of his youth, and over the sins of his riper years. His distress of mind disturbed him at night—he felt, he said, as if something come to take him down, down to hell, then he cry to God, and God have mercy upon him and give him rest.

When prayed with, he would repeat the petitions, and his spirit seemed to be most earnestly engaged. He felt the necessity of laying aside his peevishness of temper. He appeared exceedingly grateful for religious conversation and prayer. At length his mind became more composed, and his hope in Christ considerable. Aided by that blessed spirit which is always granted to the prayer of the cottager, as well as of the crown, he began to exercise an humble faith in the Redeemer of sinners, and to cast himself upon him for acceptance.

The tract of "Sambo and Toney" was read to him. He took much interest in it.—His soul appeared truly in earnest while listening to it, and at the conclusion his desire was "O that I was like Sambo." On visiting him one day, one of the ladies of the family asked him if he was not lonely—"Me alone? mistress," says he with emphasis, "me no alone—God is with me."

At another time he asked if there was only one Sun and Moon to give light to all the world. On being told there was but one he exclaimed, "What a great God that is to give light to all this great world with only one Sun and Moon." He asked if the Sun which shone in this country was the same that shone in Africa—When told it was, he seemed filled with awe at the majesty and power of God. At another time he was alone in his cabin during a severe storm—being asked afterwards if he was not alarmed, he said, "No—me asleep when the storm come—a loud clap of thunder wake me—I start up—but den I thought, God with me—God take care me."

Such is old Pompey—He is ignorant, but he knows he is a sinner, and that there is a Saviour. He finds comfort in prayer, and society in communion with God. He improves his temper from a sense of duty.—He looks for another and a better world.—He is in the hands of a God who asks little where little has been given. He is travelling to the bar of a Judge who will listen to the prayer of faith, whether it ascend in the broken accents of the slave, or the polished periods of the learned.

The Infidel may smile at this account of old Pompey, but may my end be such as I hope his will be, and my home the Paradise to which I trust he is bound.—*Layman's Mag.*

Extract of a letter from Mrs. Eliza H. Jones, to a lady in Salem, (Mass.) dated,

CALCUTTA, April 15, 1823.

"A few days ago, a swinging post was erected near us on the Circular Road, for the purpose of performing those yearly rites, of which you have so often heard. The scene was disgusting and pitiable beyond description.

Since I last wrote you by Capt. ——— many changes have taken place with regard to our friends here. Several have been visited with distressing sickness, and some removed from time to eternity. Among others, Rev. Mr. Keith & wife, within a month of each other, and the Rev. Mr. Bankhead, independents, and Rev. Mr. Ward, of Serampore."

But amidst judgments she speaks of mercy.—

"The week before last, Mr. Carey baptized two natives, one a Portuguese, the other a Brahmin of high cast, the fruit of his arduous and pious labours. About 200 natives witnessed the scene, and they all appeared very attentive and solemn. Mr. Lawson has baptized 11 persons since I last wrote you. These are all united with us in church fellowship."—*Bost. Rec.*

Extract of a letter from the Rev. Pliny Fisk, missionary in Palestine, to his friend in N. York.

"Little do you know in America what privileges you enjoy, Though I love my work, and rejoice that it has fallen to me to labour in this country, yet I cannot suppress the tear when I compare the scenes I now witness, with what I witnessed and what I enjoyed in former years. Oh, what a difference! How refreshing it would be now to pass a few days in such society as I used to frequent. How should I enjoy a Sabbath in their company, a prayer meeting, a conference, or an evening visit with half a dozen pious friends. But if I should ever live to see the light of truth reviving in this land, that would certainly give a higher joy, and more solid satisfaction. And if I were still in America, and some other one were in my place, perhaps I should say; "Oh, what joy it would give me to supply those ignorant priests with the scriptures, and to read the Bible on the very spot where it was written." Such is the ingratitude of the human heart. Such alas, is too often the ingratitude of my heart.

I was much interested in the fact you mention, respecting a concert among several of the churches in New-York for the purpose of imploring the outpouring of the Spirit. God does hear prayer, and I trust he will hear their petitions, and pour down his Spirit upon them. We may expect the enlargement of the church just in proportion as we observe a spirit of prayer among its members. My dear friend, may you enjoy at all times the abundant influences of the Holy Spirit, and thus be useful and happy.

Yours, sincerely,
PLINY FISK.

JEWISH SETTLEMENT.

It appears from the last number of "Israel's Advocate," that the Society for meliorating the condition of the Jews, have relinquished the plan for some time contemplated, of establishing an *extensive* settlement, and intend forming one on a tract of 5 or 6,000 acres. This quantity of land will probably be procured as soon as the purchase can be advantageously made. Those Jews who may come to this country for the purpose of placing themselves under the patronage of the Society, will in the mean time, form one family and reside in the vicinity of New-York. The funds of the Society are not as yet adequate to defray the expenses of the contemplated purchase.

The following plan will be made known to Count Von der Recke in Germany, and his extensive acquaintance among the Jews will enable him to select such persons to form a part of the contemplated settlement as will best promote its interests, and are most desirous of christian instruction.—*Rel. Intel.*

PLAN.

I. The object of the society is, to invite and receive from any part of the world, such Jews as do already profess the christian religion, or are desirous to receive christian instruction, to form them into a settlement, and to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned them.

II. The Jews who come to the settlement are to be *principally* employed in agricultural and mechanical operations.

III. In order to facilitate this object, the Board shall procure as much land as will afford a site for the necessary buildings, and the contemplated mechanical and agricultural operations.

IV. In order to afford the emigrants suitable religious instruction, a minister of the gospel shall be procured by the Board, whose duty it shall be to act as the general superintendent of the settlement.

V. A schoolmaster shall be provided, to teach the children and youth such branches of the different sciences as may fit them for becoming intelligent, respectable, and useful members of society.

VI. Theological instruction shall be provided in the settlement for such youth of piety and talent among the Jewish converts, as it may be deemed expedient to have qualified for becoming ministers of the gospel or missionaries.

VII. On the contemplated settlement, a farm shall be stocked, and furnished with suitable implements of husbandry. The produce of the farm shall be considered common stock for the support of the different members of the settlement; and an experienced farmer shall be placed thereon to manage its concerns.

VIII. All the members of the settlement are to be considered as a band of brethren, governed by the laws of our Divine Redeemer, and associated together for the purpose of aiding each other in the concerns of the life that now is, and of that which is to come; and if any of the emigrants should act inconsistently with their profession, the Board reserve to themselves the right, at any time, to remove them; lest by their improper conduct they should corrupt the morals of the other members of the settlement.

The committee have not entered into the details of the internal regulations of the settlement. Many of these must necessarily be left to circumstances and experience.—They have contented themselves with submitting a general plan, which may form the basis of future operation, and which may be expanded and improved, as the necessities of our Jewish brethren may require, and the means of the society will admit.

TISSERA'S JOURNAL.

The following extracts are from the Journal of Gabriel Tissera, mentioned in the last Recorder.

'I next happened to go to a very pleasant family. They expressed their gratitude for our attendance on them when one in the family was attacked with the Cholera four years ago. After speaking a few words to them, I repeated the first and second commandments, to show them the sin and folly of idolatry. As soon as I repeated the first words of the first commandment, (which in the Tamul translation, is "me"—"before me," &c.) one of the women was struck with admiring astonishment, and said in a transport of joy, "Hear, hear! God speaks!" The reason was, that she had never heard in her life, any passage in which God speaks to man, putting himself in the first person, and that she could not but admire and wonder, when she heard that the Almighty ever condescended to address himself immediately to man.'

'Though every reasonable man must see at once, that it would be a great imperfection in an intelligent being to be destitute of moral affections, yet the heathen think the holiness of their supreme god *consists* in this want of moral affections. I often talk to them about the absurdity of this opinion, but they do not appear to be convinced of their error. It is on the same principle, that they consider hermits as the most holy of men. They say that there are, or there were, hermits in some remote parts of India, who eat nothing but dry leaves; who are exposed to heat in the day, and cold in the night, having their hair entangled, and their nails growing to a prodigious size, for want of attention to comb the one and prune the other. In short, they are described to be very much like Nebuchadnezzar, when he was driven from men; except that the former are not deprived of their reason, but, as the heathens believe, voluntarily undergo all these sufferings, and are totally engaged in meditating upon, and praying to God. It is supposed that these hermits live in the wilderness, generally sitting in a steady, motionless posture, having their eyes shut, and their hands in the attitude of prayer. This they are supposed to do for many hundred years; for they suppose that these great men live several hundred years. It is said, these sufferings are undergone, not with a view to atone for sin, but in order to go to heaven; for they believe that the hermit who suffers all this, does not deserve it, but suffers it simply to move Siven with pity towards him, who, by these unmerited sufferings, is entreated to take the poor sufferer to heaven, which is the object of the penance.'

'When I told the women in the last mentioned family, that they were sinners, they said, "We have never sinned." They were not insincere in saying this, for the heathen have no correct idea of sin. This brings to my mind, something that occurred at Changany the other day, namely; just as soon as I told some women that they as well as myself and all others were sinners, they interrupted me by exclaiming, "Righteous—righteous we are. Hell we never shall see; but heaven—heaven—heaven we shall have when we die. Yea, hell to us will never be; but always heaven we shall have.'

'In my way home, I spoke to a woman who was cutting grass. But she said, "What! am I a sinner? See here; what better deed can I do in the world? For I am going to feed a *cow*." Many think that simply this, will procure them happiness after death, because the cow is sacred to some of their deities.'

'The idea of salvation by works, is almost inseparable from the mind of a heathen. They have no conception of salvation through free grace.'

'I met with a brahmin and entered into conversation with him. He mentioned means of atoning for sin—such as building temples and rest-houses, and digging wells for the accommodation of strangers. But there are very few who can afford to build temples. There are some who build rest-houses and dig wells for the use of strangers and travellers; but even those that do the latter kind of "meritorious works," as the heathens call it, bear but a small proportion to the body of the people, because even these works cost considerable money, tho' not so much as building temples. A certain rich man in the district, employs a labourer every day on purpose to give water to travellers. The people generally, suppose that they cannot obtain happiness after death without first getting property. For otherwise they could not give alms, and do other good works, which, as the heathen religion teaches, is the way to obtain that happiness.

'A respectable old woman heard me with her family. She said that she is not a sinner, for she is of the Vallalla cast, and that, as the Vallalar cultivate the ground for the benefit of men, they thus atone for their sins, and also work out righteousness for themselves. She also repeated a verse which was addressed to the supreme god, and which she believed to be of so great a virtue, that it would certainly save her soul if repeated at her death.'

'They believe that the soul transmigrates, and is born in a happy or miserable state, according to the deeds done in the present state; and when thus born, it lives in that body till death, and then leaves it and is born again, and so on. Thus the souls continue to be born again and again; and the only way of ceasing to be so born is by doing penance, when they are at once taken to heaven whence they never come out. But as to doing what the heathen mean by penance, there are none in the district that do it; only they say that there are some in some distant countries, but it is doubtful. They also believe that there is a hell, but they do not think that the punishment there is eternal, but longer or shorter, according to the magnitude of the sin. They believe that the souls were never created, but existed eternally; they think that only our bodies were created, but the souls were in some manner brought to live in them.'—*Herald.*

We mentioned in a summary manner, in the last Recorder, that the island of Raiatea had been recently converted to Christianity. The following additional particulars, are derived from the London Evangelical Magazine for Dec.

The circumstances leading to the introduction of the gospel in *Raiatea* are very remarkable. In the year 1816, a ship got upon the reef at Eimeo, and was in danger of being wrecked. Pomare, who happened then to be at that island, together with Mr. Wilson the missionary, went on board to assist in getting her off, in which they succeeded. A violent storm came on as soon as the ship got clear of the reef, which drove her down to *Raiatea*, where Pomare and Mr. Wilson, unable to quit the island, were obliged to wait for some time. Mr. Wilson wisely embraced the opportunity of preaching the gospel to the natives, while Pomare employed all his influence to induce the natives to abandon their idols and embrace the truth. Success attended their united efforts, and the king, with his chiefs and people, avowed themselves Christians.

For a time, however, they knew little more of the gospel than its name; but they desisted immediately from offering human sacrifices, from idolatrous worship and infanticide; they also built places for christian worship; yet they continued in the indulgence of every evil desire, until, in the year 1818, the gracious Providence of God directed Mr. Threlkeld and Mr. Williams to visit and settle among them; and God has crowned their labours with wonderful success.

When these brethren first came to the island, the beautiful spot in which their settlement is fixed was one vast mass of brushwood, timber, and fruit-trees with scarcely a single habitation; but now it is a beautiful town, extending along the margin of a fine bay, having several bridges over fine streams of fresh water from the mountains, which fall into the bay. The large and handsome houses of the missionaries, and the very spacious chapel and judgment-hall, occupy the centre of the settlement; while respectable, well-plaistered houses for the chiefs and people extend perhaps for a mile each way, producing a pleasing effect.

From the centre of the settlement has been carried out a substantial stone pier, extending 390 feet into the bay, with a landing place, for boats, &c. at the end, 48 feet square.

The premises of the missionaries are neatly formed, and well stocked. From their gardens we have frequently eaten carrots, cabbages, French beans, parsley, mint, &c. besides various native vegetable productions.

The natives also have a great number of well-fenced enclosures for sugar-cane and maias, but especially for tobacco. Our missionary brethren have appropriated places for the natives, in which to manufacture their tobacco—to boil their sugar—to make salt—to manufacture smith's work, and for making chairs, bedsteads, and sofas; all which they may be said to do well: and of the extent to which they have carried the manufacture of *sofas*, with neatly turned legs, you may judge by the following fact. At a feast of the baptized persons, which was held while we were there, on a large PATU (or stone platform) formed in the sea, intended to be the foundation of the king's house, we counted *two hundred and fifty sofas*, large and well made after the English model.

Raiatea was formerly not only the source of all political authority to the surrounding islands, but the chief-seat of idolatry. Human sacrifices were brought hither from all the neighbouring islands, and offered to ORO, the God of war, at Opoa, a place which the Deputation visited with no common interest. Here the now christian and amiable prince, *Tamatoa*, was once actually prayed to as a deity, who united in himself all the civil and ecclesiastical power, so that the alteration which has taken place is almost miraculous. "Not a vestige of idolatry (say the Deputation) now remains; we search for it, but find it not." This triumph of the cross must be regarded as one of the most signal ever achieved since the world began. Glory to God in the highest. It is truly marvellous in our eyes.

AFFECTING INCIDENT.

At a late meeting of the Edingbugh Seaman's Friend Society, the Rev. Leigh Richmond is said to have related the following affecting narrative:

"When I reflect on the seaman's character and circumstances, I cannot, without peculiar interest, recollect the time when one young man went to sea, whose feelings were ill suited to all the contingencies of a seafaring life. I remember that the time came when it was said that the vessel in which he sailed had been wrecked, and the young man was dead; and no intimation had reached the ears of his affectionate parents of any change in his views as to the things of God. And I remember the time when that young man was so far restored again to his family, that although they saw him not, they heard that he had been saved from the shipwreck.—That young man too was found by God, and in the midst of the ocean, with the Bible only, which his father at parting had put into his hand. The Bible was blessed to his soul in the midst of the carnal companions with whom he was surrounded. The means of grace, without any human instruction, were made effectual to his soul. And at length, in sailing from port to port, there were those who became acquainted with his interesting state, and lent him the helping hand as to the concerns of his soul.—The time came [illegible] had been a foe to religion, lifted up in the Bay of Gibraltar, at his mast head, a Bethel Flag, and summoned the sailors to prayer, and prayed with them, and bade the missionary exhort them. And when I tell you that that young man is my own son, you will see that I may well say, 'God bless the Sailors' Friend!"

Revivals.

REVIVAL OF RELIGION IN FLEMING,

FIVE MILES SOUTH OF AUBURN.

In speaking of this Revival, it may not be improper to give a concise history of the previous state of the Society, of some facts relative to the work itself, and of the means employed in promoting it. The *general* similarity which marks the operation of the Holy Spirit, renders it impracticable to exhibit that variety which by many might be thought desirable. But if this sameness of narration should become uninteresting to any, it cannot be to those who are alive to the best interests of their fellow-men—to those who drink deeply into the spirit of angels, and with them rejoice "over one sinner that repenteth."

A church was formed in this place about one year since, consisting of 13 members. Since that period, they have been supplied with preaching on the Sabbath, from the Professors and Students of the Seminary at Auburn. Nothing worthy of notice occurred until about the middle of Sept. last. Conference meetings (hitherto unknown in this little church) were then established. A few professing Christians began to feel that it was high time to awake from their long and profound slumbers. They called upon God for the pardon of their almost unpardonable stupidity and guilt. A week from the first conference, one soul indulged a trembling hope of an interest in Christ. The second week was distinguished for trying the hopes of Christians. It was a season of distress and mourning, and repentance among those who for years had been "at ease in Zion." The Master had come and was calling for the prayers and exertions of Christians, but they were unprepared for the service.

The deceiver of the nations, the inveterate enemy of revivals, now began to manifest, that *he* had an interest in this place which was not to be given up without a struggle. The enemies of the cross of Christ, were now excited to oppose the indications of mercy, which was already making inroads upon the territories of the kingdom of darkness. But the excitement immediately became general, the Holy Ghost was "shed forth," and a scene was exhibited heretofore unparallelled in this place. There was a shaking among these bones which were "*exceeding dry*," and in some instances was heard that cry of spiritual agony, which precedes the second birth. There were now, besides Sabbath evening meetings, two general conferences during the week, and prayer-meetings in several places in the vicinity, on the intervening evenings. The church being destitute of a Pastor, these meetings were conducted by Students from the Seminary. Some from the "region round about" visited these general-meetings to see and hear of "the wonderful works of God." Several of these visiting strangers, while sitting in the coference-room, felt the movings of the spirit upon their own hearts, opening to their view their guilty and perilous state, without a hiding place from God's Law. The spirit pursued them to their habitations, and taught them to submit to Christ.

The opposition increased, and much was done to prevent the progress of the work. The characters of those engaged in the revival were aspersed—false statements and flying reports were multiplied. Not content with this, these workers of iniquity must violate the sacred institution of God's appointment. A number collected on Sabbath morning, 4 or 5 weeks after the revival commenced, and finished erecting a Sawmill which had been partially raised on the preceding day. But the weapons of opposition and of ridicule, were ineffectual; & something more was to be done. "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction, "II Peter, ii. 1, 2. A Preacher of Universalism was introduced to proclaim peace to the wicked, and to silence the consciences of the guilty. But this demoralizing and soul destroying doctrine, afforded no consolation to the perishing sinner under the convicting influence of the Holy Ghost. The Lord evinced how powerless the efforts of ungodly men are, when opposing the operations of *His* Almighty Spirit.

This was a time which called for the supplications of saints. A day was set apart to pray for the continuance and increase of this gracious work. Christians assembled about 11 o'clock, A. M., and the exercises continued until 4, P. M. God's presence was felt, the season was solemn and interesting. The still small voice of the Spirit, whispered peace to one soul while in the house of prayer.

A few days after this, the church were thrown into the deepest affliction by a mysterious dispensation of Providence. One of their Elders, a man of unblemished character, had given up his hope of being a Christian. He was now in a state of despair, and his distress of mind was great beyond description. He remained in this state of feeling about 4 weeks, when the agony of his mind partially, if not wholly deranging his mental faculties, he was overcome by the power of temptation, and in an unhappy moment, he terminated his existence by hanging himself.—Thus died this man who was lovely in his life; whose tenderness and affection endeared him to all who knew him. Upwards of 30 years he had been a professor of religion, had adorned his profession by a blameless life; and, in his own words, had during this time "endeavoured to keep a conscience void of offence towards God and man."

This event cast a general gloom over the minds of the people. There was a sudden, solemn pause! The result of this upon the work was a source of anxiety, and was made a subject of special prayer by the children of God. But the Lord "does all things well." After the ordinary solemnities of the funeral were performed, the fervent supplications of Christians were again drawn forth in behalf of those who were living without God in the world. The Spirit descended, and their hearts were made to rejoice in again listening to the voice of the converts.

The present number who have shared in this glorious work, including those who have recently indulged hopes, and those whose former hopes have been revived, is about 70 souls. The majority of these, have united with the Presbyterian and Baptist churches.

The general character of this work, evinces it to be the effect of the *searching* Spirit of God. Convictions have generally been deep and pungent, and in some cases, almost overwhelming.

The means employed in its promotion, have been simple. Christian visitation from house to house, and personal conversation with each in the duty of *immediate* repentance towards God, and the infinite guilt and danger of delay, has been attended with the Divine blessing:—speaking to individuals in a low voice when leaving the conference-room, has been the means of awakening, of increasing conviction, and of hopeful conversion. Such a time, is peculiarly favourable (when the mind has become solemn by the exercises of a still and impressive meeting) for Divine truth to take effect upon the heart. But without controversy, the prayers of Christians, have been the most successful means of advancing the work. While all the glory is due to God alone, it has been and still is evident, that the excitement among the impenitent, keeps equal pace with the faith and feeling of the children of God. There is a mighty efficacy attending the prayers of God's children, when they agonize for the salvation of sinners.

From the scenes which this revival has presented, from experience derived through the medium of other revivals, and above all from the word of God;* the conclusion may be safely drawn, that whenever and wherever the true followers of Christ cast off sloth and do their duty to God and man, the windows of heaven will be opened, and the resistless energies of the Spirit will bring perishing souls into the only ark, which can secure them from the impending storm. "If these things are so," is there not guilt attached to the stupid christians of our sleeping Churches? Will they not exercise feelings of regret, when from a dying bed, they review the ranks of sinners through which they have carelessly passed? What will be their emotions, when at the judgment, they see many deathless souls ruined through their neglect, casting a despairing look upon them, from Christ's left hand?—[*Communicated.*]

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* Psalm 51; 12, 13.

Extract of a letter from the Rev. R. K. Rogers to the Editor of the Boston Recorder, dated "Sandy Hill, N. Y. Jan. 26, 1824.

"The Revival in this vicinity, is of such a nature, as to make it abundantly manifest that, "it is the Lord's doings." It is not confined to any particular age:—Old and young are mourning because of sin, and are desirous to find relief in Christ. This work was in answer to *prayer*.—Christians felt deeply for the situation of perishing souls around them, and they resolved to pray for the outpouring of the Spirit. They were

very much animated in the work in which they were engaged, and "the Lord hearkened and heard them." Oh what encouragement does this single fact afford! "Praying breath shall not be spent in vain." We have found much good to result from Union-prayer meetings and conferences.—They have been blessed of God in very many instances to the conviction and conversion of precious souls."

Farther particulars from Carver.

A gentleman in Massachusetts writes to his friend in Hartford, Con. that

"There is a reformation in the town of Carver: about fifty have obtained a hope in Christ, and a number more appear very solemn. I will mention one remarkable instance of conversion. An old man, 80 years of age, being under very pungent conviction, asked if there was any one present who could pray. His little grandson, aged thirteen, replied, "Yes grand-father, I can," and went to prayer with him. The old man soon after found relief in the Saviour.—There is some prospect of a revival of religion in Plymouth and in Halifax, and some instances of hopeful conversion; 'the cloud seems gathering all around us; pray for *us* that pure and undefiled religion may prevail."—*Bost. Rec.*

We learn that there has been an extensive revival of religion in the Society of the Rev. Mr. Cogswell of Yarmouth. More than seventy give evidence of having experienced a change of heart. Thirty have already united with the Church, and the revival continues.—*ib.*

Extract of a Letter from the Rev. Edward R. Warren, dated Waterford, Con. Jan. 30, 1824.

"There is a glorious work of grace in this vicinity, which commenced about the first of this year with the Baptist church in Lyme, and already 25 are hopeful subjects.—*ib.*

A general seriousness prevails at this time among the convicts in the Connecticut State's Prison. A number through the powerful agency of the *Holy Spirit*, appear penitent for sin, while others are crying "what shall we do to be saved?"—[*Ch. Secretary.*

Revival of Religion in Virginia.—By a letter from the Rev. Oliver Walch, dated Orange county, Va. Dec. 24, 1823 the pleasing intelligence is communicated, that the churches in that vicinity have had a season of refreshing from the presence of the Lord.
N. Y. Observer.

WESTERN RECORDER.

UTICA, TUESDAY, MARCH 2, 1824.

The story of Lionel, found in the preceding columns, will doubtless be read with interest.—The case of the intemperate man, is too often abandoned by his friends, as one which is entirely hopeless. But the circumstance, that individuals have been rarely reclaimed from this sin, instead of preventing our exertions in their behalf, should stimulate us to greater faithfulness and perseverance. Perhaps it may be found at last, that the general want of success, is in a great measure owing to the want of pious and appropriate exertions.

The article on visiting death-beds, has been some time before the public: but the subject is always important; and the article may perhaps be read with profit, in a detached form.

There is no late news from our Missionary stations.

"PHILANTHROPOS" is under consideration.

NARRATIVE.

Of the state of Religion within the bounds of the Presbytery of Oneida, February 3d, 1824.

While the Presbytery of Oneida, in reviewing the state of religion within their bounds, the year past, find cause for humiliation on account of the general lukewarmness in most of the churches under their care, and while they lament with deep humility, in some instances, the open violation of covenant engagements, they are yet constrained to render devout praise and thanksgiving to Almighty God, for the tokens of his special favour, which, in many respects, they are permitted still to enjoy. The attendance on a preached Gospel, and other appointed means of salvation, in our congregations generally, the year past, has not been materially different from that of preceding years. And we are happy to observe, that the Monthly Concert of Prayer, is almost universally attended to, and collections taken up for objects of religious charity. Considerable is done in most of our congregations in aid of missions, foreign and domestic, and for the education of poor and pious young men for the Gospel ministry.

We are enabled, also, to record, and we would do it with the most lively gratitude to God, some special manifestations of divine grace within our own bounds, the year past. Particularly—we would mention the revivals of religion in the congregations of Augusta, Schenandoa and Oneida. In the former place, more than one hundred, and in the two latter, between twenty and thirty, have given hopeful indications of having passed from death unto life. In some other congregations, there have been precious tokens of the Divine presence, and small numbers have hopefully been gathered into the kingdom of Christ.

On the whole, therefore, while the Presbytery would be deeply humble, in view of the too general apathy which prevails in the churches, and the many occasions which they find for lamentation over individual professors who seem to disregard the welfare of Zion; they would unite in giving thanks unto God for what he hath wrought:—And still hoping in His mercy, would continue to labour and pray without ceasing, for the peace and prosperity of Jerusalem.

We subjoin the following communication in compliance with a resolution of the Presbytery.

Result of the proceedings of the Presbytery in relation to the case of Rev. Mr. Beardsley.

The Presbytery having patiently and faithfully attended to the several articles of charge exhibited against the Rev. Evans Beardsley, came unanimously to the result——That the articles of charge are not sustained in any part of them:—And whilst the Presbytery are happy to say that nothing has appeared from the testimony presented, which, in their view, ought to impeach the christian or ministerial character of the Rev. Mr. Beardsley; and that amidst the severe trials which he must have felt, whilst witnessing the disaffection and division which were taking place among the dear people of his charge, for whose spiritual good he had laboured and prayed, and with whom he had taken sweet counsel—they cannot but rejoice that he has been enabled, through divine grace, to conduct with so good a degree of christian prudence and integrity. They would also say distinctly, that they do not feel disposed to impute to the Congregational church as a body, or indeed to any members of that church, the charge of wilfully doing what they deemed to be wrong.

It is believed, however, that had there been more of that charity which hopeth all things, and thinketh no evil, those measures which have occasioned so much distress, and produced such lamentable divisions among those brethren who had long been one in heart, and who, we hope, will be one in Christ Jesus forever, would not have been pursued.

We therefore affectionately exhort all who are concerned, henceforth to abstain from every thing which might tend to cherish that spirit which has unhappily rent the church, and to study the things whereby one may edify another.

Sangerfield, February, 1824.

To the Editor of the Western Recorder.

MR. HASTINGS,—The topic which was formerly pursued in the first columns of your paper, is certainly a most interesting one. I have long been a parent; but regret to say, that the duties involved in this important relation, have been, hitherto, but too imperfectly performed. The importance of a well regulated family, is seldom duly appreciated: And I hope I may yet see some abler pen than mine, employed in calling the public attention to the subject; and that you will continue to admonish your readers of the high responsibilities attached to the parental relation. Though it is said by an inspired writer, that "Paul may plant and Apollos water, but God giveth the increase"—it is also said, "be not weary in well-doing; in due season you shall reap if you faint not." Weak and imperfect are the best human efforts; but who is there that has not seen the richest of Heaven's blessings resting on the offspring of the faithful parent? And, alas! who is there, that has not wept over the wickedness and folly of those whose infancy and early youth, had been but too criminally neglected? So true is the divine injunction—"Train up a child in the way he should go, and when he is old he will not depart from it." And is not the blessing implied in this injunction, is worthy of a life of the most faithful and unwearied exertion? Who can calculate the benefits resulting to community from a single well-ordered house? May the same Power which has given rise to every benevolent exertion, strengthen and assist you in your arduous undertaking.

A Friend to Propriety.

RELIGIOUS SUMMARY.

By a letter from Rev. Mr. Somerfield, received at New York, it appears that he is on his way to this country, in company with Rev. Mr. Reese, and Rev. Mr. Hannah, delegates from the English Methodist Conference.

The Chapel of the Missionaries of the American Board at Bombay, was opened in May, with service in the Mahratta language.

Another Mission to Jerusalem.—The English Wesleyan Missionary Society, have established a Mission in Palestine. The Rev. Mr. Cook, has been appointed Missionary. He sailed in November for Malta.

In the account of the number of converted Jews known by Mr. Simon, published some weeks since in the Recorder, there was a statement which has been a source of discouragement to the friends of the Jews, which we are happy to have in our power to correct, though we cannot acquit ourselves of negligence in making it, as the proof-sheet was read to Mr. Simen before the paper was printed. The number of Jews in Germany, who profess their faith in Christ, is stated in "Israel's Advocate" to be 200 at least.—*Bost. Rec.*

Philadelphia.—The Christian Gazette states, that, "more than *sixty-thousand* souls in that city and county, are destitute of the means of grace." And yet one of the two missionaries, who has been employed to preach the gospel to them, is about to be dismissed for want of support.

Sunday Schools.—The present number of Sunday Scholars in England and Wales, is estimated at *one million.* From the number of children in those countries, between the ages of 5 and 15, (by a parliamentary return two years since, stated at a little more than two and a half millions) it is thought the numbers in Sunday Schools should be doubled to embrace all who properly require Sabbath School instruction.

Nunnery in Georgetown, D. C.—There are [illegible] some of whom are from the most respectable families.—The mode of initiation is the same as at other nunneries, the novitiate being two years, the first for the white veil, the second for the black, after which there can be no retreat.

Ship Thames.—This Ship, which sailed from New-Haven in Nov. 1822, with the interesting Mission family, destined for the Sandwich Islands, was left at Woahoo, on the 21st of April last. The period of her arrival out, is not stated; but the Isis, which reports her, has doubtless brought letters from the Missionaries to their friends in this country.—*Herald.*

The Chickasaw Indians have made a law against the introduction of spirituous liquors.

The spirit of civilization is believed to be regularly advancing among the Choctaws.

Sierra Leone.—Mr. Huddlestone, Missionary at this station, died on the 20th of July last.—The Wesleyan Mission there, was thus left entirely destitute, and 4 chapels with their congregations, were deprived of ministerial labour.

The ten liberated negroes, whom the U. S. government permitted to return to their own country, have arrived at Mesurado.

Missionary Seminary at Basle, in Switzerland.

The whole number of students is 33; of whom 9 are in the first class; 11 in the second; and 13 in the third. The second and third classes are divided into two divisions. The first division consists of those who are intended for Missionary Preachers; the second, of those who are intended for catechists. The Directors state, that numerous applications have been made for admission into the seminary by worthy young men, who could not be received.

British and Foreign Bible Society.

From the last report of this Society, it appears that the society has circulated among the Roman Catholics in France, upwards of 12,000 Bibles and Testaments. The Bible Society of the United Netherlands, has circulated 10,235 Bibles and Testaments. The Lausanne Society, 5000 Bibles. The Geneva Society, issued 5000. That of Wirtumburgh 3148 Bibles and Testaments. That of Frankfort, 9000 Bibles. That of Hernhut in Saxony, 10,575 Testaments. The Danish Society since its formation, 54,169 Bibles, partly in the Danish, and partly in the Icelandic language. The Hanoverian Society 13,784. That of Sweden during its seventh year, 20,000 Bibles and Testaments.

The Chinese Bible, after the unremitted labour of sixteen years, is completed; and it may be hereafter furnished to the Chinese, according to a statement lately made by the missionaries at Serampore, for $2,50 a copy.

Worthy of Imitation.—At a meeting of the Board of Managers of the Youth's Missionary Society in New-York, on Monday evening, it was

Resolved,—That Daniel L. Gray confer with all ministers who have Bible classes attached to their churches, and request their consent that a Mite Box be prepared for all persons belonging to these classes, friendly to the Youth's Mis. Society, to contribute in this way as much as they can conveniently spare.

Religious Tracts continue to be called for, from various and remote portions of our country, and it is hoped that the call may not be in vain.

Donations received last month, by the Treasurer of the A. T. S. are reported to have been $280. Of this sum, we are pleased to see that $20 have been contributed by ladies in the Congregational Society of Canandaigua, to constitute their pastor, Rev. A. Eddy, a life-member of the Society.

Error Corrected.—It has been stated that a *Methodist* Missionary was condemned to be hung, as a promoter of the insurrection among the slaves, at Demerara. The name of the missionary is said to be *Smith*. We have however the pleasure of stating, that the Secretaries of the Wesleyan Methodist Missionary Society, have received a short letter from Mortier, (one of the missionaries on that station) dated Sept. 8, which satisfactorily refutes the *indiscriminate* censures cast upon missionaries as the exciters of the revolt. "We have also to state, that out of *twelve hundred and sixteen* persons, chiefly slaves, who are members of the society at Demerara, only two persons, one free, the other a slave, are suspected as being in the least connected with the rioters; and that Mr. Mortier is exceedingly hopeful that even they will be found innocent, or but slightly culpable, upon investigation."—*Bost. Rec.*

Destruction of the Methodist chapel at Barbadoes.—By letters received in London from Barbadoes, it appears, that when the intelligence of the insurrection of the slaves in Demerara reached that island, a violent hostility to Mr. Shrewsbury, the Methodist missionary, was artfully excited, and the worship of God at the chapel, on the Sabbath, was repeatedly interrupted. On Saturday, the 18th of October, a paper was circulated, inviting the rabble to meet at the chapel door at seven o'clock, on Sunday evening, armed with pick-axes, swords, crows, saws, hatchets, &c. Accordingly, about 1,000 vile fellows assembled, and began to demolish the chapel; and by 12 o'clock at night had completely annihilated the building. In a letter dated Monday, Oct. 20th, Mr. Shrewsbury says:

"Last night, the chapel was demolished by the mob, and my library was almost wholly destroyed. My wife and I, with the things saved, are preparing to flee for our lives; we must quit the island without delay. I will write further hereafter; we are obliged to keep ourselves in secret.—*N. Y. Observer.*

The Missionary Chapel in Berbice, (S. America) has been destroyed by fire.

The friends of *Amherst Collegiate Institution*, have failed in their recent efforts to obtain a charter.

More than $1200, have recently been contributed in Albany and Troy, to aid the funds of Auburn Theological Seminary.

The "Baptist Register," a Religious Newspaper, conducted by several clergymen in this vicinity, has lately been issued in this village, at the office of the Oneida Observer.

Installations.—The Rev. Benjamin B. Stockton was installed on the 18th inst. pastor of the Presbyterian church at Palmyra, Wayne County.

In Portage County, Ohio, Jan. 7th, the Rev. JOSEPH MERIAM, was installed pastor of the United Congregations in Rootstown and Randolph, by the Presbytery of Portage.

Ordinations.—On Wednesday the 21st ult. the Presbytery of New-Castle, Delaware, met at Bethel Church, for the Ordination of Mr. GEORGE MORRISON, as Pastor of that Congregation.

In Solon, Me. on Wednesday, 14th inst. Rev. JAMES W. FARGO, over the first Congregational Church and Society, in that place.

In Charleston, S. C. Jan. 1st, Rev. DANIEL B. JOHNSON was ordained by the Charleston Union Presbytery, as an Evangelist.

At Darlington Court-house, S. C. the 28th ult. Rev. GEORGE H. MARCHER, was ordained by the Charleston Baptist Association, as an Evangelist.

Installed at Newport, N. H. Jan. 28th, Rev. JOHN WOODS, over the Congregational Church and Society in that place.

WESTERN EDUCATION SOCIETY.

The Directors require of those who apply for assistance from this Society, that they be prepared for college: that they bring letters from respectable characters: that they give evidence of piety and talents, and that their pecuniary circumstances are such, as to render them proper objects of christian charity. If, upon trial, any beneficiary is found deficient in talents, guilty of immoralities or inattention to his studies; he is dismissed as unworthy of patronage.

Account of receipts from 1st January, to 1st. February, 1824.

Oneida, County.		
Paris,	From Rev. Wm. R. Weeks, cash,	$5 00
"	Israel Scovel, provisions,	7 50
"	Robert Myrick, do	4 00
"	Esther Myrick, do	1 00
"	Hanover Religious Education Soc., *names of Donors unknown, cash and provisions,	39 03
Rome,	Arden Seymour, merchandize,	2 00
Stockbridge,	*Donors unknown, provis.	6 37
Verona,	Dea. Ephraim Covell, lumber,	8 00
Taberg,	Israel S. Parker, Merchandize,	1 00
"	Samuel Farr, cash,	25
Otsego County.		
Plainfield,	Levi S. Kellogg, cash and provisions,	4 81
"	Mrs. Kellogg, provisions,	1 40
"	Betsey McFarland, cash,	50
"	Aquila Moffet, provisions,	2 18
"	Elizabeth McFarland, do	72
"	Concert for prayer, cash,	6 22
"	*Donors unknowu, do	8 00
Madison County.		
Hamilton,	Anna Robinson, provis.	6 00
"	Abner Hitchcock, do	1 50
"	Silas Peck, do	1 75
"	Hamilton Religious Charitable Society, (viz.)	
"	Jonathan Stevens, provisions,	5 00
"	Isaac Pool, Merchandize,	2 50
"	Rev. Nath'l Latham, provis.	1 00
"	Michael House, do	1 50
"	Jedediah Stevens, do	1 00
"	Jason Olds, do	1 00
"	Ely Oakly, do	1 00
"	Olive Brainerd, do	50
"	Stephen Brainerd, do	50
"	Dolly Oakley, do	1 00
"	Betsey Carrier, do	1 00
"	Patty Gilbert, do	1 00
"	Hannah Snow, do	1 50
"	Randal Pool, Merchandize,	1 00
"	Loring Snow, provisions,	1 00
"	Hannah C. Stevens, do	50
"	Deborah Pomeroy, do	50
"	James Williams, do	50
"	Jeremiah Willey, do	50
"	John Pomeroy, lab'r & do	4 00
"	Nathaniel Foster, do	1 00
"	Abijah Pool, do	1 00
	Total,	$135 73

JOHN BRADISH, *Treasurer.*

* Those persons by whom articles of provisions or merchandize are delivered to the Steward of this Society, (Mr. Cadwell) are respectfully solicited to leave a bill of the articles, specifying their value, and also the names and residence of the Donors.

It is also requested that donations *in money*, which may be paid to the Treasurer, be accompanied with a list of the names and residence of the donors. Without an observance of the above, it will be impracticable to make a full report. J. B.

Utica, Feb. 19, 1824.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. M. from 26th of January, to the 26th of February.

Norway,	Mon. con. by Mr. Amos Bronson,	$14 00
Guilford,	From the fem. char. so.	8 00
Fabius,	Mon. con. on the 1st Monday in January, by Mr. J. Barton,	1 75
Litchfield,	From the fem. so. a bundle of clothing, by Mrs. Washburn.	
Utica,	Mon. con.	4 11
	A widow's mite, 1 pair of stockings.	
Sangerfield,	Mr. Abner Townsley, as an annual donation to educate *Frutilla Townsley*, a hea. youth at Mayhew, Choctaw N.	30 00
Oreille,	Mon. con.	7 37
Bridgewater,	Rev. A. Miller, 2; Dr. L. Hull, 1, for building the miss. chapel at Bombay; mon. con. by Rev. Mr. Miller, 11,	14 00
Hamilton,	Mrs. Betsey Nichols, a donation,	1 50
Rome,	A collection in the Rev. Mr. Gillet's cong. on thanksg. day,	15 84
	Mon. con. by Rev. Mr. Gillet,	25 00
	Contributed in Latin school, Mr. Grosvenor president,	5 40
Russia,	Mon. con. by Mrs. Sears,	2 59
Vernon,	Avails of the 'Retrospect,' by Rev. Orange Lyman,	3 00
Pomfret,	(Co. of Chautauque,) Mon. con. by Rev. M. P. Squier,	10 00
Constantia,	Mrs. Smith, wife of dea. Smith, 2 3-4 yds full'd cloth, for Cornwall sch.	
Eaton,	Morrisville, Rev. John Lord, an. sub. to educate *Moses Chase*, a hea. youth at Ceylon,	20 00
Union,	Mon. con. 5,33; coll. by the Cong. 5,86; by Rev. Mr. Bogue,	11 19
Whitestown,	Harvey Graves, 1 bush. onions.	
Salisbury,	Miss Rhoda Brocket, 1 pair sheets, as a present to Mrs. Williams, the wife of the missionary at the Choctaw station.	
	Amount of cash,	$173 75
	Received, also, for the American Society for Meliorating the condition of the Jews, from a few young ladies in Whitesborough, by Rev. John Frost,	5 00

ABIJAH THOMAS, *Agent.*

MISCELLANEOUS.

LA FAYETTE.

In the year 1787, there was a destructive fire in Boston, in consequence of which many of the inhabitants were reduced to want. The Marquis La Fayette, who was then in France, having heard of the calamity, immediately wrote to a friend in Massachusetts, expressing his sympathy for the sufferers, and directing him to draw a bill on him for 300 pounds sterling, to be applied towards their relief. The bill was accordingly drawn, the money was received, and was applied according to his direction. The father of one of the present members of Congress from Massachusetts, was the gentleman to whom the letter was addressed, and his son still preserves it as a precious memorial of the philanthropy and *American feeling* of La Fayette. This American feeling has indeed been manifested by every act of his life. It is well known that the Marquis has an only son, who bears the name of *George Washington*, and only two daughters, one of whom is called *Virginia*, and the other *Carolina*.—*Nat. Int.*

The distinguished botanist, Baron de Schack, of Trinidad, arrived at Norfolk, on the 22d ult. He is desirous, it is said, of introducing into the United States, the cultivation of a South American esculent, called the "*Arracacha*." The roots of this vegetable, it is said, yield a food similar to the potatoe, but much less flatulent. It is extremely grateful to the palate, more close than mealy, and so easy of digestion, that it is usual in South America to give it to convalescents with weak stomachs. This root grows to the size, and nearly the shape of a large cow's horn.—*Ch. Mirror.*

Artificial Mahogany.—The following method of giving any species of wood of close grain, the appearance of mahogany in texture, density and polish, is said to be practised in France with such success, that the best judges are incapable of distinguishing between the imitation and the mahogany.—The surface is first planed smooth, and the wood is then rubbed with a solution of nitrous acid. One ounce and a half of dragon's blood dissolved in a pint of spirits of wine, and one third of an ounce of carbonate of soda, are then to be mixed together and filtered, and the liquid in this thin state is to be laid on with a soft brush. This process is to be repeated, and in a short interval afterwards the wood possesses the external appearance we have described.—When the polish diminishes in brilliancy, it may be restored by the use of a little cold-drawn linseed oil.

Extraordinary:—It is stated in a late London paper that an engine has been constructed, which will produce a sort of revolution in mechanics; it will supercede altogether the use of steam, and may be termed an atmospheric Pressure Engine: its power may be multiplied ad infinitum, and the expense of working it, compared with the steam engine, will save nine parts out of ten. The original cost will likewise be comparatively small, and it is applicable to every purpose to which steam can be applied. A patent has been taken out for England, and those for Scotland and Ireland are in progress, and when completed, the engine will be exhibited to the public.—*N. Y. Gazette.*

The Worcester papers state that the coal which has been recently discovered in that vicinity has been used in Boston and Worcester, and has given good satisfaction, and that it can be delivered in Boston at a less price than any other coal in the market.—*N. Y. Ob.*

Grapes.—The cultivation of the grape vine has been prosecuted with considerable success at Vevay, Indiana: this season, Six persons alone manufactured 5,500 gallons.

Gen. Covington has discovered on Drakes' Creek, Kentucky, numerous Indian antiquities. Among the specimens were pieces of salt boilers, made of clay, mixed with a shining substance, not unlike the composition of common crucibles.

Mr. Williams of this Village, has commenced the publication of a volume of the late Doct. Backus' Sermons, with a life of their author by Rev. Doct. Chester of Albany. The work we have no doubt will be extensively circulated and perused with the highest satisfaction.

Mr. Finley, of Philadelphia, has issued proposals for a new General Atlas, to contain sixty maps. We have seen specimens of twenty of the plates, which are of a convenient size, and executed in a very handsome style, although the price of the whole number is only ten dollars.—*Phil. pap.*

Antique.—It is said that the Swedish Consul at Alexandria, Egypt, has obtained possession of a commercial Note written on papyrus, 102 years before the birth of the Saviour.

Political.

FOREIGN.

ENGLAND.—The English papers speak in high terms of our President's Message. "By one short passage in the Message," says the Liverpool Advertiser, "it sets at rest whatever may have been in agitation by the Continental Allies, in reference to the late Spanish possessions in America. There will be no attempt made, it may confidently be affirmed, to interfere with the present condition of those countries, when it is known that such interference would be viewed by the United States, as just cause of war on her part, with any power attempting such interference." Another paper speaks of the Message, as a "document of incalculable importance, in a political, commercial, and moral point of view." England is expected to preserve peace with the Continental powers. A Greek agent has requested the interest of the British Clergymen in behalf of his countrymen. A severe hurricane had taken place at the Isle of Wight. The English Mission sent out to Africa, have made several important discoveries in the interior of that country. At the time their letters were written, they had coasted along a fresh-water lake, 220 English miles in length, which they supposed receives the Niger and empties into the Nile.

FRANCE.—The French papers, scarcely notice Mr. Monroe's Message. They pretend that the U. States would find no European enemies, if they were sent out on an expedition to S. A. They intimate that their forces in Spain will speedily be recalled. Yet by the last accounts, the French are represented as having in effect, the whole control of the Peninsula; and it was said to have been through their influence, that the Spanish ministry were changed.

SPAIN.—Spain still presents a melancholy picture of internal wretchedness. Multitudes of defeated Constitutionalists have become desperadoes. The public roads are infested with robbers; many of whom, it is said assume a gentility of deportment hitherto unknown.

DOMESTIC.

CONGRESS.—The Tariff bill excites considerable debate, and bids fair to remain some time before Congress. The bill to abolish imprisonment for debt, also excites considerable interest. There is now before the Senate, a bill to secure the accountability of public officers. Bills relative to the army and navy, to internal improvement, and to several objects of local importance remain undisposed of. Mr. Crawford has recently been nominated for President, by a *national caucus of 66 members!!!*

STATE LEGISLATURE.—Several bills for establishing new banks, are now before the Legislature. The Governor has recently transmitted to the senate, the Ohio resolutions in favour of the emancipation of slaves. Petitions of a local nature continue to be presented. The bill for the establishment of a bank in Rochester, has passed both houses; and a bill authorizing the construction of a canal from Waterford to Troy, has passed the Assembly.

DIED,

In this village, of a pulmonary complaint, on the 25th inst. Mr. *John Colwell*, son of the late Deacon Colwell of Trenton, aged 25 years.

Mr. Colwell's life and death may afford matter of encouragement to the faithful discharge of parental duty. The subject of early religious instruction, and the child of many prayers—his youthful days were not misled by the temptations that surrounded him. He became hopefully pious several years since, during a religious revival in this village: his walk and conversation were such as to evince the reality of his conversion; and his piety shone conspicuous at the approach of death.

Reader! "Trace but his steps and meet him in the skies."

POETRY & MUSIC.

"Kindled only at the skies."

The scenes of the Crucifixion are described, with much tenderness of feeling, in the following stanzas: They are selected from Milman's "Martyr of Antioch," which it is needless to say, stands high in the ranks of modern poetry.

HYMN.

For thou didst die for me, oh Son of God!
By thee the throbbing flesh of man was worn;
Thy naked feet the thorns of sorrow trod,
And tempests beat thy houseless head forlorn.
Thou, that wert wont to stand
Alone, on God's right hand,
Before the Ages were, the Eternal, eldest born.

Thy birthright in the world was pain and grief,
Thy love's return ingratitude and hate;
The limbs thou healedst brought thee no relief,
The eyes thou openedst calmly view'd thy fate:
Thou, that wert wont to dwell
In peace, tongue cannot tell,
Nor heart conceive the bliss of thy celestial state.

They dragg'd thee to the Roman's solemn Hall,
Where the proud Judge in purple splend'r sate;
Thou stoodst a meek and patient criminal,
Thy doom of death from human lips to wait;
Whose throne shall be the world
In final ruin hurl'd,
With all mankind to hear their everlasting fate.

Thou wert alone in that fierce multitude,
When "Crucify him!" yell'd the general shout;
No hand to guard thee mid those insults rude,
Nor lip to bless in all that frantic rout;
Whose lightest whisper'd word
The Seraphim had heard,
And adamantine arms from all the heavens broke out.

They bound thy temples with the twisted thorn,
Thy bruised feet went languid on with pain;
The blood, from all thy flesh with scourges torn,
Deepen'd thy robe of mockery's crimson grain;
Whose native vesture bright
Was the unapproached light,
The sandal of whose foot the rapid hurricane.

They smote thy cheek with many a ruthless palm,
With the cold spear thy shuddering side they pierc'd;
The draught of bitterest gall was all the balm
They gave, t'enhance thy unslaked, burning with thirst:
Thou, at whose words of peace
Did pain and anguish cease,
And the long buried dead their bonds of slumber burst.

Low bow'd thy head convulsed, and, droop'd in death,
Thy voice sent forth a sad and wailing cry;
Slow struggled from thy breast the parting breath,
And every limb was wrung with agony.
That head, whose veilless blaze
Fill'd angels with amaze,
When at that voice sprang forth the rolling suns on high.

And thou wert laid within the narrow tomb,
Thy clay-cold limbs with shrowding grave-clothes bound;
The sealed stone confirm'd thy mortal doom,
Lone watchmen walk'd thy desert burial ground,
Whom heaven could not contain,
Nor th' immeasurable plain
Of vast Infinity inclose or circle round.

For us, for us, thou did'st endure the pain,
And thy meek spirit bow'd itself to shame,
To wash our souls from sin's infecting stain,
T' avert the Father's wrathful vengeance flame:
Thou, that couldst nothing win
By saving worlds from sin,
Nor aught of glory add to thy all-glorious name.

NEWSPAPER POETRY.

"'Tis pleasant sure, to see one's name in print."

We know of no article of a literary nature, which has so depreciated in value, as newspaper poetry. We well remember the time, when the poet's corner was occasionally occupied with something that was worthy of it—something, that either gratified our taste, feasted our imagination or wrought upon our sensibilities: but such things occur but rarely, at the present time.—A tame spirited parody or a few honest and well-meant doggerels, are the most that we find:—Or, at best, if we chance to discover a few well-turned couplets, we must thank some Strephon or Phillis, some Damon or Daphne, for dying of love to give rise to them.

The truth is, that it is much easier to judge of poetry than to make it: and there is much more pleasure in exercising one's own powers of invention to produce it, than there is in tasking his patience to read what has been produced by another.

To be able to write *good* poetry, requires much time, experience, genius and cultivation: Yet he who has neither of these advantages, will as often as any one, imagine himself to be labouring under the "throes" of inspiration; and of all men, he will be most likely to be pleased with the result of his labours. Now all this might be harmless enough, did he not wish others to participate in his pleasure. But here lies the difficulty:—an honest patron desires to appear in print; and the Editor, to be sure, must gratify him. Another, after enjoying for a time the delicious fruits of his labours, has too much good will to permit them to be lost to community; and *he* must be gratified. A third has talents for every thing—he is a man of acknowledged genius; and all that he produces is good, as a matter of course.

But to be brief, we tell our poetic correspondents beforehand, that we mean to be less ceremonious than this. We do not intend, in a single instance, to sacrifice public taste for the mere gratification of an individual. We should be thankful for good poetry, original or selected: but we beg that no one will trouble us with his *first* effusions. Let him at least try *twice* before he considers himself a poet.

MUSIC.

"What passions cannot Music raise or quell!"

The abuses of Music have arisen chiefly from two sources—the want of skill, and the misapplication of it. That, one who is deficient in voice, or ear, or refinement, or sensibility, should be deemed an inefficient performer, will be readily conceived: but, that the individual who has none of these deficiencies—the individual who adds skill, energy, genius, intelligence and enthusiasm to the highest physical capabilities, should ever, in any material respects be "found wanting," is a supposition which, though founded on fact, is not so readily admitted. We look on such an individual as a prodigy: his talents are unquestioned; they merit and receive the tribute of our admiration. Yet, strange as the assertion may seem—the example of even such a prodigy has been found to lead to the most pernicious consequences.

We shall not, at this time, advert to the evils that arise from an excessive attachment to the art; nor to that force of example, which the distinguished artist exerts over his countless tribes of imitators: but, as we have said that the highest musical powers are the most liable to be perverted, we shall now add a few brief considerations in illustration of this remark.

Music is universally acknowledged to be the language of feeling: and the perfection of the art would be, to give it, at all proper times, the full control of our sensibilities. At least, this is universally true in theory. Every master of the art is *required* to aim at this one uniform result—to excite in his auditors, just such emotions as he selects, or such as have been pointed out to him, by the composer whose piece he attempts to execute. This being premised, it will not be denied that the *choice* of emotions is a matter of consequence; and, that in forming this choice, the musician is abundantly liable to be misled.

Every thing that addresses itself to us through the medium of our sympathies—every thing that operates persuasively on us—that habitually calls up our emotions at will, has certainly an intimate and important connexion with our best moral interests. And the remark is applicable throughout every department of literature and the arts, and every where for the same reasons.

Who does not know that the sentient faculties are prone to exercise an undue influence over the judgment—that the very article of tastefulness, adds interest to every thing which it embraces—to the vices, the follies and the vanities of the world, as well as to the virtues and the things of substantial worth? And is it not important that an art possessing these high pretensions should be every where enlisted in the cause of virtue and of innocent gratification?

An art possessed of such powers as these, must, of necessity, be liable to misapplication: and the truth of this inference is confirmed by daily experience. We might allude, in vocal music, to the improper selection of words—to careless or defective enunciation—to a sacrifice of sentiment to sound, of feeling to the exhibition of talent: Or, in instrumental music, we might advert, in a general manner, to the want of just conception—to a disregard of times, places, circumstances and associations: but, merely to have named these topics in this connexion, must suffice for the present. We propose, hereafter to resume them severally, as occasion may require, or as intervals of leisure may afford us opportunity.

The Amateur Society for the cultivation of instrumental music, in this place, are making preparations for another concert.

The real motives of our actions, like the real pipes of an organ, are usually concealed. But the gilded and the hollow pretext is pompously placed in the front for shew.—*Lacon.*

CHRISTIAN AND PAGAN GREATNESS.

The characters approved by Christianity, are as opposite as they are superior, to all the models of excellence proposed by other religions. No contrast can be stronger, than that which exists, between the great men and the heroes, nurtured by a fabulous theology, and the noble company of the apostles, confessors, and martyrs of the cross; it is pride against humility—stubbornness against patience—contempt, or implacable wrath against love to enemies—and patriotism, pursuing its country's glory at the expense of the rights, the peace, and the existence of all other nations; against that universal benevolence which recognizes in every man a brother, weeps with all that suffer, and pours out its prayers, and toils, and denies itself to bless and save the world. It would be superfluous to remark, that heathen genius has never conceived of such purity and loveliness, as unite their attractions in the majestic Redeemer; his character is all original; it is a beam in a star-less hemisphere, a single radiating point on the night of human destiny. It is easy, therefore, to account for the wide difference which has often been observed between the spirit and sentiments of Christian writers, in every department of learning, and of those, who draw all their materials of thought and of ornament from pagan sources. Not to say, that antiquity furnishes no example of a philosopher who could elucidate human obligations like Edwards or Johnson; we find a proof of the superiority of Christian principles, even in those works of imagination, which are deemed scarcely susceptible of influence from religion. The common romance and the novel, with all their fooleries and ravings, would be more contemptible than they are, did they not sometimes, undesignedly catch a conception, or adorn a character from the rich treasury of revelation: and the more splendid fictions of the poet, derive their highest charm from the evangelical philanthropy, tenderness, and sublimity that invest them. But for the Gospel, Homer and Milton might have stood upon the same shelf, equals in morality, as they are competitors for renown. Young had been ranked with Juvenal; and Cowper, perhaps, the enchanting Cowper, had united with Horace and with Ovid, to swell the tide of voluptuousness. I revolt from the thought. Who would reduce to one mass of sensuality, inflammable passion, pride, superstition, and impiety, all that delights in the aspirings of fancy, and the magic of invention?

Statistics.

WHITESBOROUGH.

Whitesborough has been justly esteemed as one of the most beautiful villages of the Western District. It is situated in the north part of the town of Whitestown, four miles northwesterly from the Village of Utica.

The settlement of the village commenced in the year 1784. Early in the spring of this year, the late Judge White, from whom the village takes its name, left his abode in Middletown Conn., for the wilds of N. York; and early in the month of June, he moored his boat in the mouth of the Sadaqueda creek, at the point of its junction with the Mohawk River. His sons accompanied him; but the females of his family remained for a time at the German Flats. He erected a temporary bark hut on the banks of the creek; but soon after, removed to his permanent station; and dwelt in a log house, near the place of his late residence. It was there in the same year, that the Marquis La Fayette, called to rest himself, and to take his luncheon.

Provisions at this time were obtained chiefly from the G. Flats.

In the month of March 1785, the first child of the emigrants (the present Mrs. Storrs, grand daughter of Judge W.) was born: and three years afterwards, the first framed house was built by the late Col. White, eldest son of the Judge.

It was at the period of Judge W.'s emigration, that the Oneida Indians who adhered to the United States in the Revolutionary war, and who had been driven back as far as Schenectady, returned and settled at the Old Fields on the Oriskany creek, where the little village of Oriskany has since been erected: And it was about two or three miles farther west that the battle of Oriskany, one of the most bloody battles of the Revolution, was fought.

The first grist-mill was erected by Judge W., A. Wetmore, Esq. and John Beardsley, at the place still occupied as a mill-seat on the Sadaqueda.

Public worship commenced in the year 1788, about two years after the first emigrants arrived; and Rev. James Carr, a Presbyterian minister from New-Jersey, was the first person who preached in the settlement. Rev. Bethuel Dodd, was the first ordained minister. He was settled in August 1794, and he died much lamented, in April 1804. Rev. Mr. D. was succeeded by Rev. James Carnahan, (now President of Princeton College:) but in the autumn of 1811, the latter was compelled to relinquish his charge in consequence of declining health. Rev. John Frost, the present minister succeeded him, and was ordained in March 1813. There are two religious societies, Presbyterian and Baptist: and two Meeting-houses in the village. Elder Douglass was the first Baptist minister; and he was succeeded by Elder Galusha, the present minister. The religious aspect of the village, has been favourable. Public worship has been generally attended; and the frequent calls for donations, in aid of the enterprizes of Christian benevolence, have not been in vain.

The first military review in the settlement, was of a small regiment in the year 1790, and the late Vice President G. Clinton Esq., then Governor of the state, was present. A large Cotton Factory, still in successful operation, was erected in the village, in the year 1807. The village contains a Court House and Academy, built of brick. In the latter a Grammer school and a female Seminary have been established, each of which, is furnished with about 50 pupils. The village contains a number of beautiful dwelling-houses, five well-furnished stores, and several mechanic's shops; and the present number of inhabitants (including that portion of the town which bears the name of Whitesborough) is about 2700.

Judge W.'s location of the village, was peculiarly happy. It stands on an inclined plane, of an even surface, rising southerly from the Erie Canal, till at the summit the villages of Utica and New-Hartford, with their elevated steeples, and the swelling hills for fifteen miles to the north, are distinctly seen. It descends from the opposite side of the plane, to a finely extended lawn, bounded by the Mohawk river. The soil is excellent for gardens and orchards; and from the rising ground west of the village, numerous springs of the finest water issue, some of which are carried in aqueducts through the village, to the great accommodation of the inhabitants.

The main street of the village is 100 feet wide, and about one mile in length. The houses are neatly built, always inspiring the passing traveller with delight. The Erie Canal passes through the village about thirty rods southerly of the main-street.

Oriskany, the little village alluded to in the foregoing statements, is chiefly noted for containing one of the largest Woollen Factories in the U. States; and for its vicinity to the battle-ground.

The leading incidents of the battle of Oriskany (otherwise called the battle of Herkimer) have been often detailed. The ground long remained covered with the bones of the slain: Guns in abundance have been found and worked into implements of husbandry; and full seventeen years after the battle, while the breech of one of them was heating in a blacksmith's forge, the powder contained in it, exploded, and the ball passed through the side of the shop.

[*Communicated.*]

The clove introduced into Hayti.—Mr. McKinley has sent to Dr. Mitchell, a fair specimen of the clove, cultivated in the neighborhood of Port-au-Prince, in the Island of St. Domingo or Hayti. The plant seems to be fairly naturalized there. The article is of excellent quality, and a single tree produced sixty pounds. Why cannot it be cultivated in Florida, Alabama, and Louisana?

To the Editor of the Western Recorder.

Sir,—As the peace and harmony of the churches of Christ are of great importance, and as divisions and animosities are produced by unauthorized and irregular teachers, I take the liberty to send you some extracts from two discourses of the late venerable Doctor Lathrop, of West Springfield, Mass., entitled, *"Christ's warning to the churches to beware of false prophets who come as wolves in sheep's clothing; and the marks by which they are known."* In the preface, the author declares the occasion which gave rise to these discourses.

"Towards the end of the year 1780, when the author was in a low state of health, there came into his parish a foreigner, who professed to have been a settled minister in England, and to be one of our denomination. He brought with him no credentials; but assigned as a cause of the omission, the precipitancy of his flight from his country to escape the rage of political persecution, to which he was become obnoxious by his active zeal and mighty influence in support of the American cause against the British ministry. He called himself a disciple of Whitfield—talked much about his conversion—made great pretensions to piety, and expressed an ardent affection for the people of the author's charge, in their destitute condition. In a man of so much piety, patriotism and benevolence, the want of credentials was easily excused. He was invited to supply the pulpit for a time, to which he readily consented. He not only preached on the Sabbath, but also appointed frequent lectures and evening conferences in different parts of the parish, and acted as officially as if he had been the stated minister. He laboured to disaffect the minds of the people to their minister, and reviled all standing ministers. After a few Sabbaths, the people were generally dissatisfied with their new preacher: and the dissatisfaction became so apparent, that he left the pulpit and set up a private meeting, at which a small number attended for a time. But he proceeded not far,—for his folly was made manifest to all men: and he withdrew and went where he could find a place."

These sermons were published more than forty years ago, and have been through eleven editions. In such estimation have they been held by the christian public. On the subject of credentials the author has the following remarks.—"I shall now show that whenever ministers or preachers travel into parts in which they are not known, they ought to carry with them competent credentials: and that no man has a right to act, and christians have no right to receive a man in this sacred character, unless he exhibits sufficient testimony of his being vested with it. This is evident from the uniform practice in the apostles' time. Paul, after he had preached Christ for some time in Damascus, went to Jerusalem and essayed to join himself to the disciples there: But they were all afraid of him and believed not that he was a disciple: Acts IX. So cautious were they, not to receive one who had not given them sufficient evidence of the truth of his pretensions. But Barnabas took him and brought him to the *apostles, the proper judges in cases of this nature*, and declared to them how Paul had seen Christ in the way, and how he had preached boldly at Damascus in the name of Christ, and on this testimony of Barnabas, who was himself a minister of Christ, they received him: and he was with them, coming in and going out at Jerusalem. You will observe he associated with the *apostles*. He did not shun them: He submitted to be examined and judged by them; and being accepted, he consorted and co-operated with them. How differently he conducted from impostors and deceivers, who choose to avoid the company of the regular ministers of Christ! In the apostolic times, the preachers of the gospel, when they travelled from place to place, carried with them written credentials. Paul says, 2 Cor. III.: *Need we, as some others, epistles of commendation from you, or letters of commendation to you? Ye are our epistle, known and read of all men.*—His words import, that *others*, that ministers in general, when they travelled beyond the circle of their acquaintance, had occasion for letters of commendation: although he himself was, by this time, known so universally in the churches, and especially in Corinth, that he needed no such letters. Judas and Silas are very particularly recommended to the church in Antioch, by the apostles, elders and church in Jerusalem: Acts 15: 25. They are called chosen men: men who had hazarded their lives for the name of Christ, and whose information might be received with full credit. And *they being prophets themselves*, exhorted the brethren with many words. Verse 32. When Timothy went from Philippi to Corinth to carry Paul's first epistle to the Corinthians, Paul, in the epistle which he sent by him, recommended him and his brethren in these words: Chap. XVI. "If Timothy come, see that he may be among you without fear; for he worketh the work of God as I also do. Let no man therefore despise him." He recommends him to the Thessalonians, 1. Eph. III: 2. He recommends Epaphroditus to the Philippians; Chap. II.: "And I supposed it necessary to send to you Epaphroditus, my brother and companion in labour and fellow-soldier:—I send him; receive him in the Lord, with all gladness and hold such in reputation." "Marcus, Apollus, Demetrius, and Sylvanus, are all mentioned in the epistles, and recommended to the churches in different times and places in which they were called to labour. But I have already dwelt too long on this argument. I am sure it must, by this time, be exceedingly plain to you all, that we ought not only to reject those, who, without regular approbation, have assumed the office of teachers in the church; but cautiously to avoid *strangers;* who, while they pretend to be ministers, exhibit no proper credentials of their ministerial or even of their christian character, and of their regular standing in the church of Christ."

One remark only on the foregoing extracts will be made; It is this: No respectable minister of the gospel ever went from one state to another, or from one country to another, without carrying with him good and sufficient testimonials of his character and standing. B. R.

(*To be continued.*)

For the Western Recorder.

A FRAGMENT.

It is the province of him who worships the god of this world, to be dissatisfied with every thing that befalls him. Such a one has nothing to support him in the hour of adversity. Tossed on his sea of troubles, he has no chart or compass to mark out his way, no helm to direct his course, no anchor to stay him; his only hope is, through much danger and peril, to ride out the storm. But the Christian is blessed with an infallible guide; for *his* chart he has the word of life; and the storms and the tempests may rage in vain around him, for he has an anchor to the soul both sure and stedfast.

Well may the stricken devotee of pleasure, of wealth, of honours and distinction in life, be found to writhe with the anguish of disappointment. His gods are taken from him, and what has he more? Or, possessing the objects of his choice, he may well be disquieted within him; for they are vanity.

But the Christian recognizes in every allotment of life, the kind hand of an overruling Providence. Sickness teaches him how to be thankful for returning health: Afflictions add to his humility; they are but the chastisements of a tender Parent, and they shall all work together for his good. If his earthly parentage or employment is humble, he remembers who it is that condescended to be born in a manger. If poverty is his lot—he remembers that He who was rich, for our sakes became poor—that He had no where on earth to lay his head. If the honours and distinctions of life are far from the Christian, he needs them not: If he can so live as to have God's reconciled countenance shining upon him, through the mediation of His Son: he has a possession which far outweighs the enjoyments of time and sense: and the stranger intermeddleth not with his joys. His pleasures as much exceed all earthly enjoyments, as the luminary of heaven exceeds the dim light of the taper.

X. Z.

To how little purpose will the mathematician find that he has studied, in order to adjust and determine the proportions of points, lines, sides, and angles, if he neglect the proportions of piety and virtue! What will it avail the astronomer to see the planets through a tube, if he fall short of the happy world at last that is above all these! Is any man the better for being able to adjust and reconcile the Egyptian, Chaldee, and Grecian dynasties, by reducing all the different nations to the Julian period, while he neglects so to number his own days as to apply his heart to true wisdom? And, what advantage has any man by being able to speak all the languages in the world, while he worships and praises God in none of them?—*Zion's Herald.*

It was a precept among the Rabbins, "If a Jew be at prayer, though a serpent should bite him, he must not move till he has done his duty." Satan, that old serpent, will be nibbling at thy heels with some vain suggestion or other; but go thou through with thy business, and let God deal with him.—*ib.*

ANECDOTE.

An antinomian minister, very liberal in his reflections on Mr. Wesley and his followers, being once in company with Mr. Whitfield, expressed his doubt to him concerning Mr. Wesley's salvation, and said, "Sir, do you think, when we get to heaven we shall see Mr. Wesley?"—"No, Sir," replied Mr. Whitfield, "I fear not, for he will be so near the throne, and we shall be at such a distance, we shall hardly get a sight at him."

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Having read with profit and pleasure Mr. Harrowar's Vindication of Trinitarianism, I am willing to say, that I consider it an able defence of this precious doctrine of our holy religion, and well worthy the patronage of the christian public. S. C. AIKIN.

Utica Feb. 17, 1824.

Having perused the Rev. David Harrowar's defence of the Trinitarian System, with considerable attention, I am ready to say, that I view at this day many are denying the Lord that bought them, I sincerely wish that this volume might have a wide circulation in this region, it being in my judgment an able and complete refutation of a fatal and damnable heresy, which of late has been revived, and is artfully and sedulously propagated by the cunning craftiness of wicked men. DAVID PORTER.

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